

The Brooklyn Jewish Center Review

LEON BLUM'S ATTITUDE
TOWARDS ZIONISM

EYEWITNESS REPORT ON THE
PALESTINE SITUATION

"JUDAISM IN TRANSITION"—A
REVIEW AND CRITIQUE

FRANCE'S JEWISH PREMIER —
AESTHETE AND SOCIALIST

THE SEVENTIETH BIRTHDAY OF
THE FOUNDER OF YIDDISH
JOURNALISM

BLESSED ARE THE SILENT

JUNE

1936

TO SPEND A DELIGHTFUL SUMMER
VACATION IN THE CATSKILLS —

VISIT

Huntington Lodge
Lake Huntington N. Y.
"ON THE LAKE"

A MODERN HOTEL WITH CAMP FACILITIES

Dietary Laws Observed



Entertainment — Dancing

SWIMMING, TENNIS, BASEBALL,

HANDBALL, BASKETBALL, HORSEBACK RIDING, FREE BOATING

FOURTH OF JULY WEEK-END—THREE DAYS \$11.00

DAILY RATE \$4.00

Further information may be obtained from

MRS. HARRIS WEINGOLD

1322 CARROLL STREET

Brooklyn, N. Y.

MUrray Hill 2-0992

MAGNET
Oil Company, Inc.

252 THIRD STREET

BROOKLYN

South 8-3331

BROOKLYN JEWISH CENTER REVIEW

Vol. XVI

JUNE, 1936 — SIVAN, 5696

No. 43

THE WORLD JEWISH CONGRESS

A MERICAN Jewry is once again torn into factions on the problem of the proposed World Jewish Congress, which is scheduled to convene in Geneva, on August 8th. For many years this theme aroused vehement discussion on the part of proponents and opponents, both displaying stubborn adherence to their views.

In the last few months, however, this matter emerged from the sphere of theoretical discussion into the realm of reality. Its proponents, both here and abroad, determined to carry out their plans, announced the convening of the Congress, and called for popular elections of delegates. The opponents of the Congress increased their opposition and did all in their power to stem the tide that was bringing the Congress into being.

With all due deference to the leaders of both sides—and all of them are worthy of our respect and admiration for the great and noble services they have rendered to our people—it must be said that both have erred and are erring in their ways. Whatever may be said in defense of the arguments presented by the leaders of the American Jewish Committee against the convening of the Congress at this time, the fact remains that the American Jewish Committee fails to realize that the movement has now become a folk movement, that the masses believe in it and have faith in it, that if the leaders now gave up the plan the people would feel that the leaders betrayed them and betrayed their hopes. To understand the hold that the movement has on the Jewish rank and file one had but to see the faces of the 1500 men and women who crowded the St. George Hotel ballroom at the Brooklyn Conference in behalf of the Congress, and who came as duly elected delegates from hundreds of organizations—synagogues, lodges, unions, etc. The masses look upon world Jewry as a drowning man, and feel that even a straw may hold some hope for them. To oppose at this time the convening

of an Assembly of representatives of world Jewry to discuss the plight of the Jew is the height of folly.

On the other hand, the proponents of the World Congress must realize that with this important element remaining outside, the Congress is not representative of all Jewry, and that in the absence of these leaders of America, England and France, the very cause of the Congress becomes weakened and ineffectual in the eyes of the world.

It seems to us that not enough effort has been made to bring about peace between these warring factions. Arguments and counter-arguments have been heard from both sides. Charges and counter-charges were made. But nothing has been done by any outside group or party to try to bring these forces together. We want to repeat what we had occasion to say at the Brooklyn Conference, that it should be the task of Brooklyn Jewry—the largest Jewish community in America—to take the lead in making peace between both factions. If there is validity in some of the arguments of the American Jewish Committee it should not be difficult to make the proponents of the Congress movement accept them. On the other hand, we feel convinced that the leaders of the opposing side would also listen to a reasonable presentation of the views in behalf of a World Assembly, and could be made to accept them.

This is no time for a divided house of Israel. We feel it is not yet too late, despite the bitterness of feeling that the battle has aroused, to bring about a truce,—nay more, a real uni-

fied and harmonious action in behalf of World Jewry. Here is an opportunity for Brooklyn Jewry to be of real and lasting service to our people. We hope that they will not permit this opportunity to slip by.

CENTER'S FIRST CONSECRATION SERVICE ACCLAIMED BY CONGREGATION

THE Consecration Service which took place in the Center Synagogue last Shabuoath morning won the hearts of everyone in the large congregation that filled our spacious Synagogue. What most impressed the congregation was the dignity as well as the sacred simplicity of the service. Everyone felt that it was an innovation worth while, that it would strengthen the Jewish loyalties of the girls in our community, and would create within their hearts a closer bond uniting them with their faith and people. The unanimity of the praises showered upon all who had anything to do with the Consecration Service is the best testimony of the favorable reaction it received from all sides.

The Consecration was meaningful because the girls who were consecrated showed that they had mastered a knowledge of Jewish history and religion and had an intimate knowledge of the Hebrew language. It is our fervent hope that all the future Consecration classes will be of a similar type, that only those girls will be admitted for Consecration who have had the advantage of years of Jewish study. What brought the ordinary Confirmation, as practiced in many Temples today, into disrepute is the fact that any girl of 13 or 14 years of age, without any Jewish knowledge, is permitted to take part in such a service. The Center is to be congratulated that it has set high standards for its daughters who aspire to Consecration, and we hope that parents will co-operate in the endeavor to make this service a powerful motivating force in leading our girls to the fountains of Jewish learning.

Members of the Editorial Board for the Review

Louis J. Gribetz, *Chairman*
Joseph Goldberg
Joseph Kaye
Dr. Israel H. Levinthal

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, New York. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1 per year.

Joseph M. Schwartz, President. Henry Seinfel and Hyman Aaron, Vice Presidents, B. J. Kline, Treas. Max Herzfeld, Secy.

Israel H. Levinthal, J.D., L.H.D., Rabbi

Joseph Goldberg, Administrative Director

TO OUR BELOVED PRESIDENT, JOSEPH M. SCHWARTZ

EVERYONE connected with our Center—officers, trustees, directors and members of the staffs of every department, join in a sincere and fervent prayer that our beloved president, Mr. Joseph M. Schwartz, may have a speedy and complete recovery from his present illness. The news of his sickness came as a shock to all his friends and has had a distressing effect upon all our activities. In the years of his leadership of our institution he has endeared himself to everyone because of his devotion, his faithfulness, his comradeship, and his friendship. The Center needs his loyal service and leadership. Prayerfully we look forward to having him back in our midst, restored to his full strength, health and vigor.

HARVARD'S TRIBUTE TO JEWISH SCHOLARSHIP

JEWISH scholarship was singularly recognized lately by Harvard University, one of the world's outstanding seats of learning. In the list of 66 distinguished men of letters upon whom it will confer honorary degrees on the historic occasion of its tercentenary celebration next September is the name of Louis Ginzberg, Professor of Talmud at the Jewish Theological Seminary of America.

There are other Jews on the distinguished list, but these are recognized for their contributions in the fields of science, art and philosophy. Professor Ginzberg's recognition comes to him because he is the world's foremost scholar in Rabbinic Literature and because of his remarkable researches in the field of Talmudic learning. It is not often that Jewish scholarship as such is thus recognized by our modern universities.

American Jewry may be justly proud of this honor that Harvard is conferring upon one of its illustrious teachers, and it may indeed rejoice that the literature of the Talmud has won the recognition of the scholars of the world that was its due.

—I. H. L.

LEON BLUM'S ATTITUDE TOWARDS ZIONISM

YOU will be very surprised to see at this Agency gathering a man whose whole public activity and personal work are devoted to the cause of international Socialism, a man who, honesty compels me to declare has never disowned his origin or his religion, but on the contrary, has on every occasion and during every struggle, proudly proclaimed it. And yet I have to admit that I am detached from every creed and from every religious activity. There are people who see in the Zionist work nothing but an expression of Jewish nationalism and fanaticism. If that were so, a Socialist could have nothing to do with it. International Socialism seeks to preserve the originality of all nations, the integrity of all languages, of all cultures and races, but it also endeavors to fashion them into a harmony which shall embrace all the higher thoughts of the common life. By a sort of historic miracle the Jewish Home in Palestine, that homestead destined to receive the suffering and persecuted, the homesick Jews, is being established. I once called the Jewish people "the great victim of history". But through all the dispersion and all the vicissitudes of life the spirit of the Nation as remained intact. The Jewish people in Palestine is not distinguished from all other nations; both stand under the protection of all the other nations and of the League of Nations. They must pursue the path of peace and order. They are far from being a nationalist State. The Jewish Palestine is the anticipation of the international nation.

The cooperation of Socialists, such as we are, in the Socialist work of Palestine has yet another significance. It means that the social work in Palestine is developing spontaneously in a new spirit. We do not mean to assert that Palestine can be transformed, as if by a magic wand, into a Collectivist microcosm. We don't set up any such doctrine or chimera. We know that our theory cannot be realized in an organism cut off from the world, but we believe that Palestine can be a wonderful laboratory for all reforms which mark the path of the present world-economic revolution. It can set the example by justice, by substantial equality, by peace, but by a peace built up on equality and justice.

And the last meaning which I will

This is the text of a speech delivered by Leon Blum at the Constitution Meeting of the Jewish Agency for Palestine held at Zurich in August, 1929. M. Blum was a delegate from the non-Zionists of France.

venture to assign to our cooperation is that of influencing the form of our administration and of our government. We do not desire a Palestine which remains under the old theocracy, which we reject, and which more or less originated in the ancient conception. The administration of Palestine will be increasingly guided by the democratic principle. I have in mind a modern conception of the State in which an intensive cooperation of the political organs with all organizations, with the workers' organizations, embracing the workers both within and without the Trade Unions, is possible, and we expect those workers' organizations further to develop their position as regards political power.

I believe, my dear friends, that those conditions are assured to our work, in the history of which this day marks such a memorable turning point. I admit that it may be useful to turn to account in Palestine certain forms of modern Capitalism (laughter), but I believe that there is something else that is still more valuable and necessary, namely, to have public opinion on one's side. And public opinion is shaped by two classes of people; by those who think and by those who work. In order to succeed one must collect all the great men in the world around one; hence the pride with which we are greeting here (turning to Prof. Einstein) the greatest of our contemporaries (Cheers). But one must also win over the broad masses of the proletariat. And I welcome a valuable indication of this in the fact that the Palestine workers' movement is playing an important part in international Socialism.

The winning of the masses will be a duty of the Agency which is being constituted today. The fulfilment of this duty will be very difficult, if considered by itself, but it will be relatively easy, very easy, compared with the work of those upon whom it rested before we came. The fact of the con-

(Continued on page 19)

FRANCE'S JEWISH PREMIER—AESTHETE AND SOCIALIST

By JOSEPH KAYE

L EON BLUM, the Jew who is making history in France, just as that other Jew, Disraeli, made history in England before him, is the descendant of Lassalle and Marx. He is, at the moment the foremost Socialist in the world, and like them, he did not come to his socialism through personal economic pressure. He arrived at socialism intellectually and emotionally.

Blum is not a worker. On the contrary he is, fundamentally, what is known as an aesthete. He was born 64 years ago of a family of wealthy Alsatian silk merchants. He began adult life as a connoisseur of the arts. Poetry, the theatre, interested him most. The social system interested him largely through its satirical implications. Thus, quite early in his young manhood he used his literary talent for the writing of a book in which he stated that since human beings were naturally polygamous, since it was positive that neither man nor woman could naturally be content with one mate, the laws of France should be changed to permit the people to follow their normal sexual instincts. Those who are interested in this theory, and can read French, will find it in a book called "Du Mariage." But it might be quite safely said that its author, now the chief law-maker of France, will pay no attention to what he wrote in it.

For some years the young intellectual found satisfaction in artistic activity. He wrote on literature and the theatre — often brilliantly—and paralleled the existence of some wealthy Americans' sons whose names are frequently found in the newspapers and magazines and on the rolls of cultural organizations.

But then, following the course of other rich young aesthetes, he began to discover an emptiness in his life. He found that merely dabbling in the arts was not a profession that could give nourishment to the mind and fill the heart. He saw no possible harvest for his intellectual sowing, and wiser than most affluent youths of this type, he saved himself from a sterile, cynical existence by taking up a useful work. He began the study of law and in time was graduated as an attorney.

With his background it was almost inevitable that he should begin to associate himself with men of radical minds. The Dreyfus case acted as a

powerful stimulant for him and stabilized his mental strivings. He took part in the Dreyfus campaign with the eminent Socialist leader, Jean Jaures, and thereafter became attached to the French Socialists.

He not only became a Socialist leader himself, but he attracted followers because of his personality. He became the center of a personal group who had

Leon Blum's Creed

W HEN all is said and done it is Socialism alone that can destroy the old instincts and cure humanity of all her old psychoses. The name of this cure is *moral disarmament*. As the workers grow stronger Socialism will be more and more successful in carrying out this task. The working class is fighting and will finally supplant the social order which always has contained and still contains the physical seeds of war The success of any system of mutual guarantees and agreements will ultimately depend on the pressure of the workers on the government, and any system of effective control must depend on the will of the working class. The violation of international agreements can be prevented by the resistance and the "sanctions" of the workers.

"The obvious conclusion can be best found in Anatole France's words: 'The union of the workers will bring Peace to the world.'"

the most intense admiration for him. Later, when he became the leader of the "Socialist bloc" in the Chamber of Deputies, this adulation of his followers became renowned. As one writer expressed it: "They (the Socialist Deputies) not only follow him in the Chamber but even ape him. When he claps his hands they clap their hands; when he is amused they are all amused; when he stalks to the Tribune to hurl torrents of sarcasm and scathing invective at the Cabinet—any Cabinet—they are all ecstatic, then uproarious with cheers."

As leader of the French Socialists, who became a strong influence in the

political life of the country, Blum's policy was to harass all governments except when they proposed bills his party favored. He always refused to enter the French cabinets, despite many invitations, waiting until he could be backed by a socialist majority.

Although thoroughly assimilated Blum has never hedged on his Jewishness. "As far as I am concerned," he once wrote, "I am a French Jew, and I can conscientiously say that I am a good Frenchman. I find that my ancestors were Alsations, which means that they were French. I was brought up a Frenchman, I have held official positions, I speak French perfectly and without a trace of foreign accent; even my facial features are free of conspicuously racial traits. I am entitled to consider myself assimilated, and I feel sure that there is no element, however subtle, of the French spirit, French honor or French culture which is alien to me.

"Yet, though I feel myself to be genuinely French, I do, at the same time, feel that I am a Jew . . . I have always known that a Jew can be nothing but a Jew."

Blum has made himself intensely hated in France by the Rightist elements. One Royalist leader, Charles Maurras, went so far as to write in his organ: "I make myself personally responsible for the assassination of Blum." Another writer burst out editorially: "Blum! Blum! Blum! Your name is like the sound of bullets entering a traitor's breast. Blum! Blum! Blum!"

Recently there was the famous riot in Paris during which Blum was attacked and injured by the Royalists. And the world has also been told how a member of the French fascists rose up in the Chamber after Blum had won the elections and proclaimed that it was a sad day for France that for the first time in its history it was to be governed by a Jew.

But balanced against this hatred is the support of the majority of his countrymen, and the international prestige that Blum now enjoys. He is the first Jew to lead the government in France, and if his government survives he may become immortalized in French history. No other modern French leader undertook to execute such vast reforms and changes.

BLESSED ARE THE SILENT

By NAHUM SOKOLOW

THE greatest heroism is displayed by those who work silently, by those who, immutable of purpose, disregard popular battle-cries, who see their goal clearly before them and permit nothing to turn them aside. No halo shines about the heads of these firm, steadfast workers; sensationalism, avid for dazzling effect, turns away in disgust from these uninteresting figures. The lovers of loud and heated disputes are bored by those who keep silence, and turn away from them to the places where "life" is seething, where men are noisily "struggling" unmindful of the past or their responsibility toward the future—to the *fata morgana* of real life and genuine struggle.

It is the genius of a race, in the collective soul and historic emanation of a people that we find heroism. The complex of national struggles is revealed in history, in life, in movement and other phenomena and elements, in the entire mechanism of the general national development. We conduct our national struggle in a manner of our own, characterized by introspection, resolute daring, a capacity for suffering, inexhaustible, immeasurable perseverance, the will to historic endurance, that Bogen des Bundes between the distant past and the present, and solidarity and the common destiny of the entire nation in all its strata, from the highest to the lowest, despite its many diversities and isolated cases of detachment.

The silent heroism of our race is being welded in the mysterious forge of hidden powers. We have struggled; no other people has fought so mightily for its existence. But we fought without rhetorical flourish, without speaking of our struggle, without making it our fetish.

The struggle of our nation consisted of its living and working, of its carrying through what it considered essential for the preservation of its identity and its historic heritage. It understood that moral strength lies in knowledge rather than in the formulation of statutes, in fervor rather than in social ties, in austerity of spirit rather than in rigorous organization. So far as it was able it avoided useless contention against other peoples or religions; only

external forces beyond its control sometimes succeeded in pulling it into aimless disputes. It has never made spontaneous efforts to proselytize others, and has refused to yield to the proselytizing of others. It has refrained from speaking grandiloquently of its universal mission—not because it doubts the words of the prophets who proclaimed our eternal mission among the nations, but because its tact and practical logic forbade it to trumpet forth endlessly dissertations on the ultimate aims that lie hidden in the dawn of time and the womb of the future. It is only under the influence of the reform movement that German-Jewish orators and preachers developed the mission-praseology that eventually led them to deny themselves and the traditions of their own people, and to dissolve in the "great ocean of humanity." Neither the masses nor their actual spokesmen

knew, or wished to know, those little tractates, slogans, appeals or programs. Their instinct of self-preservation told them that resolutions and confessions of faith alone are insufficient, that deeds and thorough-going work are essential. After surviving so many struggles, they reasoned, they needed to establish a firm and peaceful existence.

This is the nature of our national heroism, to which we owe our being: practical idealism, the appreciation of deeds as more potent than words, and positive creative work clearly directed toward definite goals. But it is far from our intention to glorify the past centuries where these goals are concerned. For as a result of our eternal wanderings under the most terrible of conditions insufficient attention has been given to one of the most important of these: The absolute necessity of a national center.

ONE MORE TRIBUTE to RABBI LEVINTHAL

VIGOROUS without being blatant, scholarly without being academic, a gentleman without affectation and above all a man who is loved for his human qualities as well as a rabbi who is respected for his sincerity, is Dr. Israel H. Levinthal of the Brooklyn Jewish Center who was honored last Thursday evening, April 23, on the occasion of the completion of 25 years of his ministry. It has been an exceptionally effective ministry.

The best way to judge a rabbi is to find out what his rabbinical colleagues think of him. If the rabbis of Brooklyn were called upon to select from among themselves a Chief Rabbi for that community they would without a doubt nominate and elect Dr. Levinthal to that office. For it is to him that they look constantly for guidance, counsel and leadership.

Richly earned was the splendid tribute paid to him not only by his flock but by the larger community of Israel which he has so brilliantly served. He is a preacher of high calibre and his public utterances have always been informed with the true Jewish spirit. But a real rabbi is more than a pulpiteer, more than the presiding genius of a synagogue. He is a leader of Jewry. And wise, far-seeing leadership whe-

ther among the ministry or the laity is exceedingly rare in Israel. Particularly in Brooklyn which is noted for its vast Jewish community, the office of the rabbi is no sinecure. It is a man-size job. The conscientious rabbi in such a community is subjected to the ceaseless strain of a thousand demands. His activities are concerned with human problems which touch not only the lives of the people of his congregation but also affect the well-being of Jewry at large. He is a lecturer, preacher, organizer, counselor, conciliator and educator. During his quarter of a century of consecrated labor, Dr. Levinthal has discharged all these functions with eminent success. And with it all he has found time to be an author of no mean ability. He is a tower of strength to metropolitan and American Jewry.

But his outstanding achievement is the Brooklyn Jewish Center itself which is a living monument to the world's largest Jewish community. This remarkable institution of Jewish religious life and culture has, since its inception, reflected the energy, the devotion and the powerful spiritual leadership of its beloved rabbi, Dr. Israel H. Levinthal.

—(Editorial in Jewish Examiner)

EYE-WITNESS REPORT ON THE PALESTINE SITUATION

By MORDECAI HALEVI

(Special Correspondence to the "Review" Dated May 10th)

FOR the fourth time since the Balfour declaration acknowledged officially the right of the Jew to rebuild his old new home, the soil of his former glory was painted red by the blood of his sons. 1920, 1921, 1929, and now 1936 bear witness to the truth of the old saying: "Bedamaich chai," "By thy blood shalt thou live."

Eretz Israel has been shaken to its very depths by these new massacres, committed by wild, incited Arab mobs.

Eighteen "Kedoshim," at this writing, were brought to their early graves in the land which beckoned to them as a haven of refuge from the "Galuth" persecutions. Thousands accompanied them in solemn silence to the place of their final abode, with hearts full of pain, and eyes full of tears, as for brothers who fell victims in the struggle of their people for a place under the sun to live, as sacrifices for the well-being of "Klal Israel." They fell, not the first ones nor, alas, the last ones, but "dying they commanded us to live an everlasting life" by making the ties between our people and our land even more binding. How well did the few funeral orations voice the general feeling of all Israel to go on with its task without abatement despite all hindrances. The disorders of 1920-21 laid the foundations of the Emek Jesreel and marked the expansion of Tel Aviv; the massacres of 1929 paved the road of Emek Zebulun and its industrial center; and this latest blood-bath will result in an even greater growth of the Yishuv, the peaceful colonization and rebuilding of the wastes of the land being our only weapon in face of our enemy.

Besides those killed, several dozens were wounded, many quite seriously; several thousands of refugees from Jaffa sought safety in Tel Aviv, leaving behind them burning and pillaged homes. Yet, this is not all. While direct, mass bloodshed was stopped by the police, the peace of the country has been definitely ruined. The Arabs have declared a prolonged strike in order to force the government to yield to their demands. This strike is not unanimous, for the villagers hardly participate in it,

and in the cities the Christian Arabs oppose it openly. Nor do all the Moslems favor it. Yet the militant elements, who are pretty well organized, force their will upon many by threats and molestation. Daily demonstrations are taking place under the eyes of the police in various cities, leaving behind them wounded from both camps; traffic on the highways is in need of heavy police protection; buildings and, what is even worse, the fields with their crops, are being set on fire in the darkness of the night in many parts of the country. The week of April 19 caused heavy losses to the Emek Jesreel fields, the crops of Ein Harod and Beth Alfa while the water power station of Tel Josef was devoured by fire. The week of the 26th these scenes were repeated in our own neighborhood of Hadera, in Samaria. As I was standing guard on my own post on the school premises I watched one night with helpless anger the burning of the huge packing house of the "Apai" (the Palestine Orange Syndicate) on Hadera Station, and the following night the sky was turned crimson by the flames shooting forth from the fields of the neighboring Emek Hafer. Calm for us here is evidently not to be for a long time to come. The Jewish population lives almost normally by day, but the night brings a feverish restlessness, and watch is being kept from North to South against possible sudden attacks.

In connection with this state of unrest some points are of great significance. No Jewish settlement was so far attacked openly, the Arabs knowing full well, as they admit themselves, that they are bound to be met with a strong and damaging resistance. They are therefore compelled to limit themselves to guerilla warfare, springing upon unprotected people or places in the dark and from behind, or to finding satisfaction in mass attacks in which they number hundreds against one or a few when these happen to come unguarded in their midst. One would consequently be little surprised to find this state of high tension among the Jews broken by acts of revenge carried into the opposing camp by some

hotheads. Meanwhile, however, we are rightfully boasting of the spirit of self-control and of our obedience to the instructions of our leaders to mark time and keep cool under all sorts of provocation.

Moreover, the whole life process of Yiskur is flowing smoothly. The schools are open. They were not even closed for one day. Inter-connection by rail and bus, interrupted for a while, is now almost normal, field work, plantations, industry and commerce, even theatres and concerts are continuing uninterruptedly. Last week a great congress of the Jewish International Physicians' Union took place in Tel Aviv. To have convened at such a time of sorrow and unrest and to have carried on discussions of a scientific nature bore witness to our inner strength and to the peaceful and cultural nature of our mission in the rebuilding of Eretz Israel.

Even greater proof of a similar kind was offered to the world by the opening on the appointed day and hour, on the 30th of April at 3:15 P.M., of the Seventh Levant Fair in Tel Aviv under the auspices of the High Commissioner. Both he, in his opening words, and Sir Thomas, Secretary of State for the Dominions, who greeted the gathering in the name of his government, stressed among other things the undaunted spirit of the builders of civilization on the meeting point of three continents.

Yet both speakers, as if by agreement, carefully avoided mentioning the name of Jew in their words of praise, keeping to the policy of dodging, and preferring vague words leading to double interpretations. This policy of equal balancing would not have been so bad were it indeed just in its impartiality to both sides. To our sorrow we must say that in this dualism the Jewish side is the sufferer by far. The government plays its game of rope-dancing in the great political world arena, and at present its interest leans towards the Arab side. To us living in Eretz Israel proofs of this one-sided-

(Continued on next Page)

ness are not needed. We are practically over-satiated with them. It is my purpose to present here a number of illustrative examples of this partiality so that you may realize why the Yishuv, with all due gratitude for the protection of the police, is vociferant with indignation at the conduct of the government, accusing it of laxity and criminal negligence of duty, and actually laying at its doors—even if not directly, as in the memorable days of former High Commissioner Chancelor—the recent bloodshed and the continuing upheaval.

The Jews in Eretz Israel, while only a third of the population, present the greater source of income to the government. The Alyiah is nearly a hundred per cent Jewish, land transactions, commerce and industry with all incumbered taxes and tariffs, being above seventy-five per cent.

Based upon this fact, the famous MacDonald letter to Dr. Weitzman, coming as it did upon the heels of the Jewish protestations in connection with the evil Passfield laws, stated in clear words the promise of guarding the rights and interests of the Jews in this land, not alone according to their numbers, but in proportion to their share in the government income. This solemn promise was in reality never kept; what is more, no attempt was made to grant us the due position to which we were entitled as a third of the population.

The most elementary and self-evident right as far as protection of life and property is concerned would find its expression in the strength allowed us in the police force of the land. Yet among a force of over 1,500 the Jews number only 300, the rest being British and Arab. Many were the incidents in which Arab guardians of order were found guilty of failing in their plainest duty. Here is one instance: Two Jews were attacked while traveling by auto from Safed to Tiberias and saved themselves by escaping to the nearest police station. When they told what had happened the Arab officer replied curtly: "You Jews have just murdered a hundred of ours, yet you are unable to digest a minor abuse."

In days of peace as well as in days of trouble the Arab press is poisoning the few thousand readers among their hundreds of thousands of illiterates with the vilest lies, insinuations and instigations. How can the Arab policeman, feeding upon this stuff easily, serve the Jew as the pillar of strength

he is supposed to be? Our demand for an increase of Jews in the police force was never more just than at present; yet a very mild promise to satisfy this demand was immediately withdrawn upon the protest of the Arab leaders.

The number of Jewish workers and officials in all government departments and public works is minimal, and every addition goes through a process of birth-pains. The port of Jaffa for instance, is controlled completely by Arabs. Since the strike was declared the port has been completely closed, so that all ships are now directed to the port of Haifa. Settlers and merchandise are all at the will of the misguided Arab workers. However, no amount of protestations on our part can move the government to break its law affecting the Jewish port worker.

But why should Tel Aviv, with its 150,000 inhabitants, be dependent upon the good will of the smaller city of Jaffa, which has only a population of 40,000? There is now being awaited a boycott of all concerned against the Jaffa port, coupled with a demand for a port, or at least a landing place for passengers and goods, in Tel Aviv. This demand is not new. There was even an offer by a private company to finance the whole project, but the government stubbornly refused to listen to any proposals of this sort.

It is the same with all other government departments and institutions. The bulk of the Tel Aviv business, le-

gal, financial, etc., must be carried on in the dirty, crooked streets of the unfriendly neighbor city, with a great loss of time and energy. One ought to see the palatial, half empty post office building in Jaffa, while in Tel Aviv a small structure with insufficient help plays on the nerves of hundreds daily.

One of the victims of two weeks ago was Pshigoda, a clerk in a lawyer's office. He was killed while on his way from the courts. All Jewish lawyers and clerks have recently made a joint demand to transfer all law institutions to Tel Aviv as a matter of safety. As yet lawyers and witnesses are still being taken to the courts in Jaffa under police protection. One interesting, almost phenomenal fact is related by the press: last week close to four hundred law proceedings were Jewish as against four Arabian.

In connection with courts and law suits the following two incidents beg to be related: The first took place a few months ago in Haifa city court before an Arab judge. A friend of mine put in a claim against her Arab landlord. Her lawyer was a Jew, the defendant's an Arab, of course. In the course of the arguments the Arab lawyer interrupted the Jewish lawyer with a shout: "Shut up, you dog!" The Jew at once requested the judge to postpone the case until action could be taken by him against the offender. The judge then turned to the three Arab witnesses

(Continued on Page 21)

SOUVENIRS OF HEBREW WISDOM

A RICH Jewish citizen of Jerusalem died and strangely enough, left his entire fortune to a slave instead of to his only son, who was living in another part of Palestine. There was only one provision in the will benefiting the son, and that was that he had the privilege of asking for one thing from the estate.

The slave was overjoyed when the will was read to him and he hastily prepared himself for the journey to inform the son of his, the slave's good fortune—which was in truth, the son's misfortune. Arrived at the town where his late master's son resided, the slave at once broke the news to him.

The son was heart-broken. His father's will showed that he had neither affection for his only son nor cared what became of him. He sorrowed that entire day and in the morning went to a good friend of his, a

noted rabbi, and told his story with bitter complaints.

The rabbi pondered over the situation for a while then a smile broke over his wise old face.

"Nay, my son," he said, thou hast no cause to upbraid thy father."

The young man regarded his friend with surprise. "I will tell thee," continued the rabbi, "thy father knew that thou wert away in a distant city and thy journey to Jerusalem would take thee some days. Meanwhile the slave, in whose charge thy father's property would necessarily be placed, would be tempted to despoil it. In leaving his possessions to the slave he knew they would be safe, and in allowing thee the choice of one thing he knew that you would choose the slave himself. Since everything a slave owns belongs to his master, you would therefore become the owner of your father's property."

"JUDAISM in TRANSITION"

A Review and A Critique

By DR. ISRAEL HERBERT LEVINTHAL

ANYTHING that comes from the pen of Professor Kaplan makes worth-while as well as interesting reading. For Professor Kaplan is one of that small band of serious thinkers in American Jewish life who grapple with the problem of the future of the spiritual life of the Jew. Whether you agree with his philosophy or are opposed to it, you must admit the fervent and sincere note of his convictions and the serious thought that he gives to all the problems that face to Jew today.

And yet it must be admitted that this new book of his, "Judaism In Transition,"* comes as a distinct anticlimax to his previous work—his classic—"Judaism As A Civilization." In the latter we enjoyed a brilliant analysis of present-day tendencies in Jewish life. Like a master diagnostician Professor Kaplan gave us a detailed, as well as a devastating analysis of the various movements and parties that make up our modern religion. Mercilessly he searched for all the diseased elements in our communal life and held up to our eyes the plague spots that affect our whole conception of the Jewish life.

We may have disagreed with his conclusions; we may have regretted his almost brutal frankness in dealing with such delicate themes, but we had to admire the depths of his research as well as his remarkable diagnostic skill.

Many had hoped that in this volume, which is much smaller and more popularly written than his previous rather ponderous work, the ordinary lay reader would find a brief summary of his theories, so that not only the professional student but also the rank and file of our people might get a clearer understanding of their meaning and significance.

But this volume is not a summary of his previous work. It represents an attempt to translate the philosophy of Judaism as a Civilization into action and to apply it in our every-day communal life. Here you will find addresses which the professor delivered, and papers which he read, at gather-

ings dealing with practical phases of Jewish life and problems.

And herein lies our disappointment. This reviewer had occasion to state in his estimate of "Judaism As A Civilization" that Professor Kaplan is expert as a diagnostician and weakest when he attempts the role of therapist. In this volume Professor Kaplan is no longer the diagnostician but the therapist, who offers his remedies and who applies his cures for the ailments that affect Jewish life, and when he appears in this role, even his admiring disciples must admit keen disappointment. Perhaps it is too much to expect from one man—to be expert in both these fields. It would be sufficient a contribution on his part were he to confine his gifts to analysis alone. But Professor Kaplan is not content to do so, and perhaps that is the reason for the failure of his philosophy to make a deeper impression on American Israel than it has.

* * *

One of the principal themes that Professor Kaplan discusses is the organization of American Jewry. A long chapter at the beginning of the book takes up this subject, and, as if that were not enough, he offers two additional discussions of this theme in a supplement. But upon reading his analysis and suggestions one gets the impression that they come from a man residing on Mars not on earth, such little intimate knowledge of Jewish nature, as well as of Jewish mass and communal life, does the author reveal. He thinks that by one stroke of the pen you can eradicate the individual propensities of Jewish nature and turn the Jewish people into a group of puppets who will good-naturedly say yes to all your doings. Read his first suggestion in discussing the "Functions of a Jewish Community Organization" (page 80) and you will see how far removed Professor Kaplan is from the actual scene of Jewish life. The Catholic Church, with almost seventeen centuries of centralized authority to which every individual bows in reverent submission, might accept the formula: "All these functionaries and employees (speaking of Rabbis, Cantors, educators, social workers, *schochtim*, *Mohe-*

lim and the like) should be employed and paid by the community, which should likewise define their duties, the terms of their employment and the standards of service required." But certainly no large group of Jews of diversified beliefs, tastes, traditions, would ever be ready to accept it. Professor Kaplan himself seems to sense the difficulty, for he says, "Jewish organization cannot follow the Catholic model, because it has no hierarchy, and is not dogmatically united as is the Catholic Church" (page 90), and yet, his program assumes those very qualities which he admits we do not possess.

Or when he speaks of the economic activities of the Jewish community organization for the purpose of securing occupational distribution among Jews, we feel again that for the portrayal of a Utopia it may have some meaning, but for a realistic remedy of a problem that must be solved, the proposed suggestions are meaningless. When he discusses the cultural function of the proposed organization he makes the prevalent mistake of thinking that the problem is the lack of educational facilities, whereas the problem is how to make the people *want* Jewish culture and take advantage of the facilities that are already available.

Perhaps the clearest example showing Professor Kaplan's total aloofness from every-day Jewish life is his discussion of the communal budget and the allocation of funds for all communal purposes (page 304). He states: "Although it would lack the power to impose taxes for Jewish community purposes, it might lay down standards for voluntary self-taxation on the same lines as prevailing income taxes, and with similar exemptions, to insure that the burden for supporting Jewish communal life shall, as far as possible, be borne by those best able to do so." Does the Professor mean to imply that the government income tax is a "voluntary self-taxation"? He anticipates what the reader will be quick to feel, that his entire description "will probably be considered by many as utopian" (page 307), and he gives a fine defense of all utopian plans. But let us be clear

(Continued on next Page)

*Judaism In Transition. By Mordecai M. Kaplan. Covici-Friedi, N. Y. \$2.50.

about it. If all this discussion is for a utopia, well and good. But if it is seriously suggested for our present everyday Jewish life, with our present average Jewish man and woman, it is hardly necessary to consider what chance it has to be of any value.

One of the most disappointing chapters in the entire volume is the one that discusses: "New Emphases in Jewish Education." Here our disappointment is apt to border on anger. For Professor Kaplan is primarily the Jewish educator. For more than a quarter of a century he labored in the field of Jewish education. If his conclusions as to the value of teaching the Bible, the Prayer Book and Jewish history to our children are correct, then we may as well close all our schools and disband at once the Teachers' Institute, of which he is the head. But here again our author shows that he lives far removed from the scene of actual Jewish life. He is enraptured with the new fashion of Adult Education. This reviewer certainly does not minimize the importance of Adult Education. The establishment of our own Center Institute of Jewish Studies for Adults, which is one of the best in all the land, clearly proves that we are alive to the need of adult study. But one must live in the clouds to put all hope for future American Jewish life upon this activity. As a matter of fact, anyone who has had anything to do with the actual work of adult teaching knows how *little* we may expect from that field. That *little* may be very important and worthy of much effort. But to say, as Professor Kaplan says, that we must put "the main emphasis for the present on the education of the Jewish adolescent and adult rather than on that of the child" (page 155), seems to this writer a bit of folly.

Another chapter that brought keen disappointment to this reviewer is the one entitled: "The Rabbinic Training For Our Day". Even at the risk of frequent repetition, it must be said that Professor Kaplan evidently shows a lack of understanding of the Jew as he really is, and of Jewish needs as they present themselves today. The failure of Rabbinic training today, he feels, is due, among other things, to the lack of sufficient training in modern social sciences. Had the author been more at home with the Jewish masses whom these Rabbis serve he would have known that it is just the reverse,—that they feel that that is the *only* thing they know. They expect their

Rabbi to know that with which he is supposed to be expert — *Torah*, not subjects which abound with experts. Professor Kaplan feels that the Seminaries should offer more teaching in modern social science. As if the young student cannot get that knowledge in the college or university, and is dependent for it upon his theological school!

Enough has been here said to give an idea of the *practical* value of these proposed solutions of the problems that face the American Jew.

* * *

It is not easy to express disapproval of views presented by one whom you greatly respect and admire. The fact, however, that such views come from one who holds our esteem dare not thwart us from scrutinizing them thoroughly and to refute them, if refutation

is necessary. The reader may recall the beautiful Talmudic legend which tells us that when God was about to give the Torah to the Israelites the angels in the heavens presented lengthy arguments to prove why the Torah should not be given. The reasoning appeared so true and so logical as almost to withstand contradiction. But God called unto Moses and said: "Moses, you answer their arguments!" For the moment, the legend goes on, Moses was speechless. How dared he, ordinary mortal, to find fault with the reasoning of angels? How dared he to refute them? But God encouraged him, saying: "Hold on tight to the Throne of My Glory, and answer them!" (Shabbat 88b) Even angels must be refuted, if their arguments are fallacious, (Continued on Page 19)

IDEAL EDUCATION for the JEWISH CHILD

By IRENE BUSH

THE foremost educators of our day came to the conclusion that in our complicated age it is not enough for a child to know his three R's. These are important of course, but it is much more important for a child to learn how to adjust himself to the complicated society of which he is to become a member.

The Jewish child is confronted with an additional problem. For him the three R's are certainly not sufficient. What the child needs most is inner security, just pride in his ancestry, love for his beautiful heritage and for his people.

The Center Academy was founded by a group of thoughtful parents who were aware of these problems and sought to make the wealth of Jewish culture an integral part of their children's education. Thus, the aim of the school is to develop the child not only as a worthy member of society, but also as a worthy Jewish member of society.

We give our children a broad background of the culture of mankind, and at the same time we make him acquainted with the rich contributions which our people made to this culture. A child can not help being proud of his Jewishness when he is familiar with his history. Shouldn't he be taught that his ancestor Moses preceded Lincoln, by approximately 3500 years? Should we let our children grow up not knowing that the earliest and noblest proponent of world peace was the Jewish prophet Isaiah who lived about 720 B. C.?

At the time when the world knew only war, conquest and acquisition, Isaiah came forth with this startling message of the brotherhood of men:

"And they shall beat their swords
into plowshares
And their spears into pruning-
hooks
Nation shall not lift up sword
against nation
Neither shall they learn war any
more."

But we at the Center Academy are mindful of the fact that mere knowledge of things Jewish is not enough to bind the child to his people. We know that in order to be effective this knowledge must be accompanied by love for our heritage. And perhaps therein lies the difference between our school and the old type Hebrew school. It is the difference of emphasis. If our pupils cover less ground in the Bible we have the satisfaction to know that by pausing to point out the beauties and the high ideals of the Book we make our children love and revere it.

By tying up the teachings of the Bible with modern life, they learn to know the everlasting significance of our message to the world. By celebrating the holidays at school they learn the beauty and poetry attached to these holidays.

The knowledge of and the love for these precious possessions of his race will help the Jewish child preserve his own most precious possessions — his dignity, his moral and spiritual integrity, his inner self.

CELEBRATING THE SEVENTIETH BIRTHDAY of SAUL MOISEYEVICH GINSBURG, FOUNDER of YIDDISH JOURNALISM

By ISIDORE S. MEYER

THE writings of Saul Moiseyevich Ginsburg are virtually unknown to the Anglo- and American-Jewish reader. To appreciate him one must necessarily have at least an acquaintance with his work, and with the simplicity and lucidity of his writings which have appeared mainly in Russian, and also in Yiddish and Hebrew. Today, he lives a retired and secluded life in the United States. Fate brought him to Lincoln, Nebraska. At the height of Ginsburg's career, when he played such a prominent yet unassuming part in Russian-Jewish life, he would never have dreamt for a moment that his latter-days were to be spent upon the great prairie in the central-western part of this country. The World War and the Russian Revolution altered the course of his career, which had run for almost half a century, Russia—Minsk, Moscow, Leningrad, for 64 years of his life; France, —Paris 1921-33; America—Lincoln, Nebraska, since 1933, mark the path of this Jewish wanderer's footsteps.

Through and in the life and works of Saul M. Ginsburg one's historic Jewish sense is immediately awakened. Ginsburg, himself, symbolizes and represents a definite type of a healthy Jewish life and activity that once flourished in Russia. In the capital of Russia, for a generation, he was in the midst and in the center of a keen and constructive Jewish life. And in certain aspects and phases of this life, he was a pioneer, an initiator, a teacher, a writer, an historian. Today he still carries on that literary and historical tradition which he began over a generation ago. He lives here but his milieu, the theme of his writings, is Russian Jewry. Any historian of the Russian-Jewish life of the last two centuries and a half will of necessity have to consult his writings. To this subject he has devoted his life. Were we to forget him or his writings, we would, in a sense, erase the historic memories of our parents, grand-parents or great grand-parents whose birthplace may have been Czarist Russia. And it is—thanks to his many friends in America and elsewhere—a sign of awareness,

of deep appreciation, of intellectual astuteness, that Saul M. Ginsburg's 70th birthday will not pass by unnoticed in this country. Our historic sense has not become dull, stunted or blunt. A testimonial committee has been formed to see to it that many of his writings, which are scattered throughout various magazines, newspapers and scientific journals, shall be gathered into book form. But more than that, his further researches in the Russian archives that pertain to Jewish history, which were made by him during years of anxiety, and oft-times hunger, are to be published in several large volumes in Yiddish. In 1918, these hitherto unpublished archives were made accessible to the student in Leningrad. Since that time the related records were copied down by him with extreme diligence and care and brought by him to America during his latter-day peregrinations. It is to be hoped that they shall not be irretrievably lost because of mental, intellectual or historical amnesia on the part of American Jewry.

Ginsburg was born in Minsk, in 1866, of an orthodox Jewish family of well-to-do merchants and manufacturers. He was reared in a thoroughly Jewish atmosphere, was graduated from the gymnasium with a golden medal, and subsequently from the juridical department at the University of St. Petersburg in 1890. Already, as a student, he showed his interest in Zionism at a time when Zionism was merely a dream and, in Czarist Russia, carried with it many dangers. At the gymnasium he was one of the founders of a "Lovers of Zion" group, the "Society of the Dispersed of Israel," and at the age of sixteen he began contributing articles to the *Ha-Magid*. Later, in St. Petersburg, he was a member of that secret organization, "The Zionist Banner," founded by Yeshibah youths of Volozhin.

Although trained to be a Russian lawyer, he, at the very outset of his career, preferred to devote his energies to literature and to Jewish cultural history. In the beginning of the last decade of the 19th century he contributed articles on literary criticism and Rus-



Saul M. Ginsburg

sian-Jewish history to the Russian-Jewish journal, *Voskhod*, (The East). Anyone who is acquainted with Dubnow's "History of the Jews in Russia and Poland," will note that Dubnow drew some of his material from these articles. In 1897 he was in charge of the division of Jewish press and literature in this journal, and two years later became a member of its editorial board.

With the turn of the 19th and the beginning of the 20th century, with the expansion of Jewish life and the broadening of Jewish cultural activities, Ginsburg's participation in Jewish communal endeavors also enlarged. From 1897 to 1903, he was secretary and one of the most active members of the committee of the "Society for the Promotion of Education" amongst the Russian Jews. He also participated in the work of the "Organization for the Attainment of Equality of Rights" for the Jews in Russia. In 1908, he with others founded in the Russian

(Continued on next Page)

capital the "Jewish Literary Society," which became a center for a number of similar branches throughout Russia. These clubs, which stimulated the study of Jewish literature throughout the Russian-Jewish communities, were abruptly liquidated by the Czarist government in 1911. Moreover, his activities in behalf of his co-religionists were not merely limited to organizational aspects. As a lawyer in the heart of Russia, the capital, he was very frequently called upon to intercede with the Russian governmental bureaucrats for this or that outlying community; to solve more than one "passport" complication for an unfortunate or unknown Jew; to defend his people against false charges of bigoted officials. But in all this he did not neglect his cultural work, his interest in Russian Jewish historical research.

In 1901, Ginsburg, in collaboration with P. Marek, published a pioneer work, "Jewish Folksongs in Russia." It was the first of its kind and came about as a result of an appeal in the Hebrew and Russian-Jewish press. Correspondents throughout Russia aided in collecting the material.

In this book were published some 376 songs in Yiddish, with a translation in Latin characters. They were divided into seven major groupings. There were songs of a religious, spiritual, national or festival nature, songs of historical content, and lullabies, songs of school, of love, of bride and bride-groom, of weddings, of the family, of life's daily experiences, of Jewish soldiers and of a miscellaneous type. These songs which our parents and parents' parents heard, ran the whole gamut of Jewish life—the life of the individual, the family and the nation. The book contained a thoroughgoing scientific introduction in Russian on the subject of Jewish folksongs, and the well known bibliographer, Samuel Wiener supplied a bibliographical list of songs. All subsequent work in this field invariably leads back to this volume.

But Ginsburg was not only a pioneer in the realm of Jewish folksong. He was also an initiator in the field of Jewish journalism. In January, 1903, he became the first editor of the first daily Yiddish newspaper in Russia. *The Friend* (Der Freind). Today, when we behold a fully developed Yiddish press, we often forget the initial efforts that brought it into being. When Shabbethai Rappaport, publisher of *The Friend*, in 1896, approached

Feoktistov, who was in charge of the Press Department under the Russian Minister of the Interior, Sipiagin, for permission to publish a daily Yiddish newspaper, the latter not only did not bother to read the petition but also told Rappaport that he had wasted a rubel and sixty kopeks in filing it. The Russian government objected to a popular Yiddish press. It would pervert the Jewish youth and confuse the masses. And when this opposition was finally overcome there entered a series of technical problems. Where was one to get the proper Hebrew type and the typesetters to set it? Then there was the journalistic task of obtaining Yiddish writers, in St. Petersburg, the capital, situated outside the Russian Pale.

From January 5, 1903, to September 30, 1908, Ginsburg was editor-in-chief of *The Friend*, and under his guidance,

AN ESTIMATE OF BROOKLYN JEWRY

By SAMUEL P. ABELOW

Samuel P. Abelow has been at work for the last ten years on a history of the Jews of Brooklyn. As a result of his researches he has arrived at the following estimate of the character of the Jewish community in this borough.—
EDITOR.

THE Brooklyn Jewish community is the largest single Jewish community in the world.

What sort of history has it?

Its history is a reflection of the soul of the Jew. It constitutes a mixture of high idealism, disinterestedness and sacrifices for the welfare of Judaism and some cynicism and sordidness. It is a record of leaders who labor for the cause of the people and a record of some pseudo-leaders who labor in the name of the people for their own aggrandizement. Too many people think too much in terms of charity and do not think enough in terms of the broader and more fundamental problems of Jewish life. These measure their progress in terms of Passover baskets distributed rather in terms of souls saved for Judaism. However, after the defects are subtracted from the virtues, the history of Brooklyn Jewry presents a picture of substantial progress in business, politics, the construction of synagogues and schools, philanthropy, Zionism, public education, medicine, law and other phases of life. It is a history that is worth studying.

there were set up those high standards for the Yiddish press that were to be maintained in the years that followed and which other newspapers could well afford to emulate. He introduced the traditions of the "people of the book" into Jewish journalism. And it was through *The Friend* that Yiddish orthography—the mere correct spelling of words, the creation of new terms, and a journalistic vocabulary in Yiddish—received, to a very great degree, system and stabilization. The paper, itself, provided the schooling-ground for the latter-day Jewish journalists and cultivated the literary productions of men whose names have become a by-word in the Yiddish-speaking world of the past and present generations.

The period of *The Friend's* existence in St. Petersburg,—before its removal to Warsaw, with the rise of the Yiddish press there, was a trying one in Russian history in general, and in Russian-Jewish history in particular. The rigid censorship under which the press was placed, the Russo-Japanese War and Russia's catastrophic defeat, strikes, abortive revolution, Red Sunday, the dissolution of the Dumas, the Viborg manifesto, the Jew made a scapegoat for all this, blood-libels, pogroms, Kishinef and Zhitomir massacres—all are simple catch-words that describe the life and times.

During this very same period *The Friend* became the organ of Russian-Jewish middle-class liberalism and radicalism. To it were attracted the talent of the best Jewish and Hebrew writers. The importance of this paper lay in the fact that with its 50,000 subscribers, obtained in the first year of its publication, it became a decisive factor in the education of the Jewish masses. The Hebrew publication reached a limited number of readers, but *The Friend* became very popular among the wide masses. In the beginning it reflected the Zionist viewpoint; it defended Yiddish, proposed the reform of the "hedarim" and Hebrew schools, and interested itself in Jewish communal organization and in the attainment of political and civic rights for the Jews. Finally it strove to develop the literary taste of the Jewish public. Such men as Shalom Aleichem, I. L. Peretz, Shalom Asch, Abraham Raisin, Judah Steinberg, Morris Rosenfeld, Mordecai ben Hillel ha-Kohen, Bialik, Frug, Jehoash, S. Rosenfeld, J. Luria, A. Liessin, Mendele Mocher Sefarim, contributed to its pages. The

(Continued on Page 20)

ACTIVITIES in the BROOKLYN JEWISH CENTER

CENTER HOLDS SUCCESSFUL CONSECRATION SERVICE

The first Consecration Service to be held in our Center, and which took place at the services on the first day of Shebuoth was most successful and created a deep impression upon the entire congregation. Many of the members felt that this service has been the most important step taken by our congregation in many years.

The Board of Trustees at the last meeting voted a resolution of thanks to Rabbi Levinthal and to Mrs. Helen Levinthal Sukloff for their share in making the service so beautiful.

EASTERN PARKWAY ZIONIST TO PRESENT TESTIMONIAL TO RABBI LEVINTHAL

Rabbi Levinthal has recently been elected president of the Brooklyn Zionist Region, comprising all districts in the borough of Brooklyn.

To commemorate this occasion, the Zionist District of Eastern Parkway is conducting a Levinthal Testimonial Zionist Membership Campaign. A beautifully bound volume containing the signatures of all members of the Eastern Parkway District will be presented to Rabbi Levinthal as a token of appreciation of his leadership. The committee in charge of the testimonial is headed by Hon. William I. Siegel, President of the District.

SUNDAY SCHOOL HAS INTERESTING CLOSING EXERCISES

The closing exercises of the Sunday School of our Center were held on Sunday morning, June the 7th, and an interesting program was given. The list of promotions in all the classes was announced by Rabbi Levinthal and honor certificates were awarded to the pupils who have done the best work during this year.

We are very happy to note the large number of pupils who received honors this year. The following is a complete list of the pupils of each class who were thus rewarded:

Miss Tobie's class: First honors—Jerome Goldberg, Joseph Rosenwasser; Second honor — Morris Flamm.

Mr. Lowenfeld's class: First honors—Sheila Gottlieb, Hilda Rubin; Second honors—Herbert Schnall, Enid Brenner.

Miss Kramer's class: First honors—Harriet Lipp, Carol Jane Forman, Edward Feinstein; Second honors: Carol Filler, Serene Bernstein, Miriam Moskowitz, Sylvia Goldberg, Paul Goldberg, Florence Dworkin.

Mr. Rubin's class: First honors—Priscilla Atlas; Second honors—Beatrice Seigman, Sara Berman, Evelyn Goldstein, Ruth Tobey.

Miss Prensky's class: First honors—Helen Feiler, Franklin Bass; Second honors — Howard Horowitz, Adele Teitelbaum, Joan Sukloff.

Miss Aronson's class: First honors—Iris Smith, Paul Rosenbluth; Second honors — Jacqueline Brown, Irene Lubell.

Mr. Seidler's class: First honors—Bernard Bremer, Fay Murzin; Second honors — Miriam Schwartz, Gay Siegel.

RESERVE YOUR HIGH HOLY DAY SEATS BEFORE LEAVING FOR YOUR VACATION

The Religious Service Committee, headed by Mr. Abraham Ginsburg, advises the members to please make their reservations for seats for the coming High Holy Days with the least possible delay. This will assure them of choice locations. Rosh Hashonah will be observed on September 17th and 18th and Yom Kippur on September 26th.

CENTER ACADEMY GRADUATES — CLASS OF 1936



Seated (left to right): Pearl Goldstein, Florence Goldfarb, Judith Greenfield; Standing: Amy Golding, David Goell, Arthur Hertzfeld, Moses Jaller, Arthur Altman, Hannah B. Finkelshtein, William B. Saphire who was also graduated from the Center Academy is now in Europe and was, therefore, unable to attend the Graduation Exercises.

FIRST GRADUATES OF THE CENTER CONSECRATION GROUP



Seated—left to right: Ethel Levy, Laura Sorscher, Dr. Levinthal, Mrs. Helen Levinthal Sukloff, Hilda Zankel, Rosalind Wolfe; 2nd row: Judith Josephs, Doris Stark, Mildred Freedman, Matilda Fleishmann, Doris Feinberg, Patricia Rosenbluth, Fay Brenner; 3rd row: Etta Safier, Jean Glasser, Miriam Neustadter, Cecilia Feiler. Bernice Feldman, valedictorian, was absent when the above photograph was taken.

THE CENTER CLUB

The Center Club met but once every two weeks this year so that if a report of its activities for the last half year seems meagre, it is hoped that this will be taken into consideration.

Despite the limited number of meetings, a varied program can be reported upon. Three members of the club made reports on some of our living dramatists and their works and also gave a talk on the appreciation of music. In addition to that, Mr. Jackson Goldman, director of the group, started a series of informal talks and discussions on the History and Philosophy of Zionism. This about covers our educational program.

Our social life has been far from neglected. Just glance at the following list:

1. A number of successful house warming parties at the homes of several of our members. These usually took place after a regular meeting at the Center.
2. A very successful Afternoon Tea Dance on March 15th.
3. A boat ride to Indian Point.
4. A closing Formal Roof Garden Party on June 21st. Next year we will tell you about more. Happy summer.

THE MACCABEES

Our first big event for the second half of the year was our Maccabiad. This was an athletic tournament modeled after the one held in Tel Aviv every four years. Track events, ping-pong, swimming events, basketball and games. The program lasted for several weeks. This was followed by a joint meeting with the Vivalets at which time a review of Sinclair Lewis' book: "It Can't Happen Here" was presented. A very interesting discussion developed. This was the first of a series of joint meetings at which successively we had a movies night, a game night, and a wienie roast night.

Then came the spring time and baseball. Of course we had a baseball team but we will leave it to some other reporter to record the failures and successes of this team. A boat ride to Indian Point took place on June 7th. We came home tired but happy after a great day. We are also organizing a Hobby Exhibit, but at this writing we can't make a report about it. Perhaps next year we will tell you about it and more.

JUNIOR LEAGUE

A report on the activities of the Junior League would naturally have to be divided into two types; the cultural and the social. Since we have mentioned the cultural first, we will commence there. Due to the lack of time on the part of the members of the league, all our educational programs had to be presented by outsiders. In addition to a few informal and short talks given by the advisor of the group, Mr. Goldman, there were a number of outside speakers who expounded upon a variety of subjects, these included: Mr. Albert A. Addelston—a review and discussion of Sinclair Lewis' book: "It Can't Happen Here," Mr. Lionel Golub—"The German Exodus" and Mr. Arthur J. Hartley—"War and Fascism, and the Jewish Youth."

The social functions ranged all the way from informal dancing after regular meetings and card parties to a Tea Dance and Roof Garden Formal.

In closing it is hoped that for next year, the Junior League will have even more and better things to report.

THE VIVALETS

The month of June finds the Vivalets regretfully bringing their 1935-36 club season to a close. Under the guidance of Mrs. Eva Bernhardt, the club members have spent many happy and enjoyable moments together. Theatre parties, game nights, moving pictures, parties, joint meetings with the Maccabees, discussions and a Sunday hike to Tibbets Brook Park all helped to develop new friendships and to cement old ones among the club members.

Since the primary function of the club has been to develop socially, as well as culturally and intellectually, the Vivalets feel that this season has been most profitable and are looking forward to future club meetings next fall at the Brooklyn Jewish Center

CHESS AND CHECKER CLUB PLANNED

A Chess and Checker Club is about to be organized at the Center. This group will meet in the building at the convenience of the members.

We should like to hear from members of the Center who may be interested in joining. Please leave your name at our office, and we shall notify you of the date of the first meeting.

*Join Us in Bringing the
Season's Activities to a Close,
By Attending the*

MEMBERSHIP SOCIAL MEETING

TUESDAY EVE'G., JUNE 23rd

at 8:30 o'clock

Entertainment and Refreshments

Weather permitting, the entire
program will be held on the
Center Roof.

*All Center Members are cordially
requested to attend.*

GRADUATION NOTICES

Dr. Allan M. Arvins, son of Mr. and Mrs. Nathan A. Arvins of 1488 Carroll Street, was graduated from the New York University School of Dentistry.

Miss Miriam Dinowitz, daughter of Mr. and Mrs. Benjamin Dinowitz of 595 Crown Street, was graduated from New York University on June 9th, with the degree of Bachelor of Arts.

Miss Ruth Gertrude Koeppel, daughter of Mr. & Mrs. Isadore S. Koeppel of 370 Brooklyn Avenue, was graduated from Adelphi College with the degree of Bachelor of Arts.

Miss Harriet Sorscher, daughter of Mr. and Mrs. Nathan Sorscher of 542 Crown Street, was graduated from Brooklyn College with the degree of Bachelor of Arts.

The Misses Annette and Ethel Wolff, daughters of Mr. and Mrs. Louis Wolff of 1340 Lincoln Place, were graduated from Adelphi College.

We take this means of extending our sincere congratulations and best wishes to the graduates.

An Important Pronouncement

THE *Review* is glad to publish an important resolution passed by the Brooklyn Jewish Ministers Association with regard to a matter that touches the very cornerstone of Jewish religious life:

Pronouncement on Sabbath Observance by the Brooklyn Jewish Ministers Association

Whereas, we, the members of the Brooklyn Ministers Association, have noted with deep regret that certain Jewish organizations, in violation of Jewish practice and tradition, desecrate the Sabbath day by holding on that sacred day public functions and events of a secular nature, such as dances, theatre benefits, fund raising luncheons, etc., and,

Whereas, throughout the ages, the Sabbath has been a cornerstone of our Faith, lending sanctity and dignity to Jewish life, yielding to the Jew the blessings of rest, study, worship and spiritual recuperation, and,

Whereas, a study of Jewish life indicates that the failure to observe the Sabbath is the beginning of the neglect of other phases of spiritual life so essential to the survival of the Jew, be it, therefore,

Resolved, that we, the Brooklyn Jewish Ministers Association, consisting of rabbis representing Orthodox, Conservative, and Reform Judaism, condemn such desecration of the Sabbath.

Be it further resolved, that we urge the officers and members of all Jewish organizations and groups to refrain from lending their aid to such undertakings.

BON VOYAGE

Best wishes for a pleasant vacation are extended to Mrs. Samuel Droshnicop of 1402 Union Street, and daughter, Jean, who are sailing for Europe on the *Queen Mary* on June 24th.

SABBATH SERVICES

Kindling of Candles at 8:11 P. M.
Friday Evening Services at 6:15 P.M.

Sabbath Morning Services (Parsha Korach) will commence at 8:45 A.M. Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha Services at 6:00 P.M.

Class in Pirkei Ovos (Ethics of the Fathers), under the leadership of Mr. Benjamin Hirsch, at 5:00 P. M.

DAILY SERVICES

Morning Services at 7:00 and 8:00 o'clock. Mincha Services at 8 o'clock.

THE Center Academy of the Brooklyn Jewish Center

Chartered by the University of the State of New York

A Progressive Elementary School

Complete curriculum from Kindergarten through Eighth Grade, including music, arts, crafts and science.

—COMBINED WITH—

A fundamental, well-rounded education in Hebrew and Jewish Culture

Hours: 8:45 A. M. to 3:15 P. M.

Roof and Open Air Playground

Noon Lunch

Registrations New Being Received

Telephone PResident 4-1400



DRAMATIC INTERPRETATION

A complete child-made production. The play, costume, scenery, singing, dancing; even the music itself—all the product of the children's creative ability.

FAIRMONT HOTEL

TANNERSVILLE, N. Y.

SATISFY YOUR YEARNING FOR A MOUNTAIN VACATION
IN THE HOTEL

Operated by the Jacobson Family
STRICT ADHERENCE TO DIETARY LAWS

Same unsurpassed cuisine

Same atmosphere of refinement

SWIMMING POOL - GOLF COURSE - TENNIS - SPORTS

—Entertainment—

KINDERGARTEN FOR CHILDREN

Perfect automobile road from New York to door of Hotel



New York Office:

SAMUEL O. JACOBSON
Concourse Plaza
Grand Concourse and 161st Street

For Rates and Reservations
Apply to:

FAIRMONT HOTEL
Tannersville, N. Y.

Convention of the Rabbinical Assembly Will Be Held at the
Fairmont July 6th, 7th, 8th and 9th

THE FORUM AND EDUCATION COMMITTEE

is happy to announce the
Opening of the 1936-1937
Season of Weekly Lectures

MONDAY EVE., OCT. 19, 1936

Speaker
LUDWIG LEWISOHN

*One of America's Greatest
Literary Figures*

Author of
Upstream—Israel—Mid-Channel
The Island Within—The Last Days of
Shylock—This People—Stephen Scott—
The Golden Vase—An Altar in the
Fields—The Case of Mr. Crump.
American Cities and Men—The Perma-
nent Horizon, etc.

This will be Ludwig Lewisoohn's first lec-
ture at the Brooklyn Jewish Center
since 1923.



Dr. LUDWIG LEWISOHN

CENTER HEBREW SCHOOL

Accepting Registration For
FALL TERM

The Daily Hebrew School of the Cen-
ter which meets afternoons and Sunday
mornings is now open for registration of
children—boys and girls, for the coming
Fall term. The rates are moderate and
within the reach of the average Jewish
parent. Our school which is regarded
as one of the finest in the city gives its
pupils an excellent Jewish training.

Registration is also open for the Fall
term in the Religious School of the Cen-
ter which meets on Sunday mornings
during the season.

APPLICATIONS FOR MEMBERSHIP and REINSTATEMENT

The following have applied for membership in the Brooklyn Jewish Center:

Bloom, Esther

Unmarried Supervisor
Res. 813 Howard Avenue
Bus. 813 Howard Avenue

Geller, Joseph

Unmarried Public Accountant
Res. 1015 Belmont Avenue
Bus. 50 Court Street
Proposed by Meyer Rogoff

Jacobs, Philip

Unmarried Cash Registers
Res. 1401 Carroll Street
Bus. 732 Flushing Avenue
Proposed by Max Jacobs

Kay, Sylvia

Unmarried
Res. 860 Nostrand Avenue
Bus. 59 Pearl Street
Proposed by Harry A. Harrison

Lapof, Simon J.

Married Live Poultry
Res. 639 Eastern Parkway
Bus. 207 Delancey Street
Proposed by Maurice Bernhardt

Smith, Max

Unmarried Salesman
Res. 1045 Sterling Place
Bus. Lynbrook, N. Y.

The following have applied for reinstatement as members in the Center:

Cooper, Harry

Married Blades
Res. 43 Lefferts Avenue
Bus. 35 York Avenue
Proposed by Henry Seinfeld

Edelman, A. A.

Married Building Materials
Res. 90 Riverside Drive
Bus. 1105 Metropolitan Avenue
Proposed by Hyman Aaron

Levin, Jacob

Married
Res. 1358 President Street
Proposed by Abraham Ginsberg
EMANUEL GREENBERG, Chairman
Membership Committee

NOTICE TO CENTER MEMBERS

During the Summer Vacation

When you have the opportunity of meeting many people, be sure to make every effort to enroll new members. This is a pleasant way to combine duty with pleasure. When the New Year is ushered in at the Center in the Fall you will have the gratification of knowing that you contributed to the well-being of both the Center and the Brooklyn Jewish community.

BAR MITZVAH

Congratulations and best wishes are extended to Mr. and Mrs. Joseph Stark of 789 St. Marks Avenue, upon the Bar Mitzvah of their son, Robert Alvin, to be held at the Center on Saturday, June 20th.

PERSONAL

The *Review* takes this opportunity to congratulate Dr. Isidor Meyer of the faculty of our Institute of Jewish Studies for Adults who was appointed a "fellow in the department of Jewish History" at Columbia University.

RO-ED MANSION

The CARLSBAD of AMERICA

SARATOGA SPRINGS, N. Y.

Our building has been insulated against summer heat. The Lobby and Living Rooms have been renovated and refurnished for the greater comfort of our guests.

NOW OPEN
FOR THE
1936
SEASON

Dining at the Ro-Ed is a real treat . . .

Dietary Laws Observed

Make Your Reservations Early and Insure Choice Accommodations!

ROSE S. GOLDBERG

Ownership Management

J. S. SOVATKIN

108 CIRCULAR STREET

Tel. Saratoga Springs 1576



Think of It!

You too, can be at a Modern Hotel in the Mountains in only one hour from New York. (The new railroad fare is only sixty-five cents).

Visit us! Compare! And then treat yourself to the finest vacation you ever dreamed of at a very low cost.



Wild Rose Hotel

"KESSLER'S"

ENJOY . . . PLAY . . . REST

At This Beautiful Hotel in the Heart of the Scenic Watnong.

Rooms with Bath . . . Dietary Laws . . . Camp Activities . . . New Athletic
Field . . . Dancing and Entertainment Nightly.

ALL OUTDOOR SPORTS



For information write: P. O. Box 511, Morristown New Jersey

Telephone: Mount Freedom 48

LOW RATES

PROFESSOR KAPLAN'S "JUDAISM IN TRANSITION"

(Continued from Page 10)

though the refutation must be under the symbol of *Echoz Bekise Kevodi*—holding on to the throne of Heaven's reverence and respect. It is in this spirit of reverence that this critique is offered.

* * *

There is, moreover, one theoretical fallacy that appears again and again in this volume as in all our author's writings. Even where the reader is apt to agree with his conclusions he will, in many cases, hesitate to accept them, not because these conclusions are in themselves false, but because the premise, upon which they are built is wrong. Professor Kaplan delights in building up a man of straw and then, with a great deal of effort and energy, to knock it down. His man of straw is the notion of "the *other-worldly*" outlook of the Jew. It has become a veritable complex,—an obsession, with our author. To such an extent has it blinded him that it practically discolors all his vision of Jewish history. There is not a chapter in this book that does not begin with this premise—that the Jew in all these ages had one outlook—the outlook and the vision of the *other world*. All his thinking and all his doing were influenced by that outlook. He knew only one kind of salvation, the salvation that was to come in the other world. Having created this premise, he builds upon it, and tries to prove the need for a new type of salvation — a salvation of and in this world! But one does not need to be a great student of Jewish literature and Jewish history to know that that premise is not correct. It is surprising that one with such a fine knowledge of Jewish history and literature should make the mistake of over-emphasizing the role of *other-worldliness* in Jewish life. And it is all the more surprising that Professor Kaplan, who is so steeped in the science of psychology, should himself show such poor psychological insight into the soul and mind of the Jew.

This reviewer has attempted to trace the history of the entire concept of "other worldliness" in the Jewish mind ("Judaism—An Analysis And An Interpretation," page 139). Of course it has had and continues to have an important place in the Jew's outlook upon life. But it was not—except in certain periods of exceptional suffering—the prime mover of his acts and

thoughts. The classic Talmudic interpretation of the Biblical words: *Wahai Bahem*, "He shall live by them" (Lev. 18.5), *Ve-lo She-ya-mus Bahem*—"And not die by them!" (Yoma, 85b) should be sufficient to prove that the motivating force in Jewish life was holding on to the throne of Heaven's "this world" and not "the other world". There is no need to multiply these teachings. The great Chassidic teacher and philosopher, R. Sheneir Zalman, expressed the true Jewish feeling on this subject when he exclaimed: "I do not desire Thy Paradise; I do not desire the bliss of the After-World; I desire only Thee, Thyself!"

It seems that a non-Jewish scholar (George Adam Smith, "The Legacy of Israel" page 26) was able more truly to penetrate the Jewish world outlook when he spoke of the Jews' "hereditary opposition to life beyond the grave." And yet, the whole philosophy of Professor Kaplan seems to be based upon this historically-wrong premise. Is it any wonder that the average Jew, who instinctively feels the wrongness of the supposition begins to regard with doubt all the conclusions built upon it?

* * *

There are other phases in our author's approach toward reconstructing Jewish life that require refuting. His entire method of re-interpreting old Jewish traditions is in contrast to Jewish tradition itself, and thus invalidates much of what he has to offer. Jewish law and Jewish theology underwent a constant process of re-interpretation. But that re-interpretation came from *within*, not from *without*. It was always based and built upon Jewish sources and Jewish tradition. But to re-interpret ancient traditions by giving them new meaning, *without* the basis of Jewish teaching, is not re-interpretation but ex-parte declarations and opinion which can have no authoritative value. And much of Professor Kaplan's interpretations of Jewish traditional teachings are of this type, rather than of the type that we have been accustomed to meet in the history of Jewish tradition.

* * *

It is quite possible that this reviewer fails to grasp and to understand the real implications in our author's words. It has become a habit with some of Professor Kaplan's disciples to refute

all criticisms with the blanket charge that the critic fails to understand the language of the new philosophy. "The misunderstanding which we encounter," we are told by them, "in our attempts to promulgate this philosophy convinces us that most American Jews have not yet learned to inhabit the universe of discourse in which the philosophy moves" (*The Reconstructionist*, May 15, 1936). Perhaps this is true. But did it ever occur to these disciples that if Rabbis and professional students, after diligently reading and studying these pages, fail to be at home in that "universe of discourse in which the philosophy moves", how do they expect this philosophy to be understood by the average man of our every day world? Is it not possible that the fault lies not with the critic but with "the universe of discourse" itself "in which the philosophy moves"?

* * *

Judaism is undoubtedly in a period of transition. We are facing a new world. Professor Kaplan has done much, in bringing to our attention the various aspects of this transition. For this he deserves great credit.

But for the moulding of our Judaism in this era of transition, it seems—to this writer at least—that we shall have to await other remedies — and other cures.

LEON BLUM on ZIONISM

(Continued from Page 4)

stitution of the Agency means that the heroic phase in the rebuilding of Palestine is past, and that we are entering on a normal and matter-of-fact stage of the development. At our head there will stand Weizmann and other men who have accomplished a task during the last ten years which one might have considered hopeless: a task deserving of the admiration not only of Jewry, but of all mankind. (Loud and prolonged applause).

Young Folks League
SPORT DANCE

on the

CENTER ROOF

THIS SATURDAY EVENING
JUNE 20th

Admission—75 Cents

In case of inclement weather, the affair
will be held in the Auditorium.

THE FOUNDER OF YIDDISH JOURNALISM

(Continued from Page 12)

Jewish world was also introduced to the classics of general literature by means of fine translations that appeared in *The Friend* or in its various supplements. Dr. H. D. Hurwitz wrote on economics and business. Its correspondents in and outside of Russia kept its readers in touch with Jewish life throughout the world.

One incident is worthy of noting in that it indicates the dangers which an editor in Russia in those days had to prepare himself to face. There was always the imminent threat of imprisonment under most unwholesome conditions, or the terror of impending Siberian exile for any editor who was continually being watched by the argus-eyed censors of the press.

In December 1905, Ginsburg in conjunction with all the other leading editors in the Russian capital courageously published the manifesto of the Council of Labor - Delegates in St. Petersburg. It was a protest against the policies of the prevalent recriminatory and autocratic methods of Czarist bureaucracy, and expressed the final aims of the Russian Revolution. Consequently, *The Friend* was suspended, and appeared under a new title, *The Life*. Ginsburg was charged with violation of Article 129 of the Criminal Code. Not only did he prepare himself to stand trial, but he made himself ready for a trip to prison or to Siberia. Fortunately, similar charges against Vladimir Galaktionovich Korolenko, editor of *Russkoye Bogatstvo*, a leading Russian periodical, were quashed. As a result of this, Ginsburg could resume his work with *The Friend*, and the paper was published under its old title on August 1st, 1906.

Simultaneously with *The Friend*, Ginsburg, in 1905, edited *The Life*, another publication put out by the same publishers. This was a monthly journal of literature, science and social problems. In it, he wrote political reviews, cultural-historical studies, and general articles under the pseudonym, "S. Freidus." *The Friend* also issued for a time an illustrated and humorous supplement, *The Broom*, and also *The Weekly*. The main contributions in *The Life* were in the form of poems, plays, essays, literary criticisms and reviews. Some of the writers of *The Friend* contributed to *The Life*. Thus in 1905, in addition to the writers listed above,

there were S. Bernfeld, who contributed an essay on Maimonides; David Pinski, whose drama, "The Mother," appeared in its pages; S. Anski, the author of the *Dybbuk*, M. I. Berditch-evski, M. N. Sirkin and many other outstanding Jewish writers.

With the rise of the Yiddish press in Warsaw and in other Jewish centers of the Russian Pale, Ginsburg, in 1908, resigned his editorship of *The Friend*. It continued in Warsaw from January 1, 1910 to October 13, 1913. For him, there began a new period of life. Henceforth, he seldom appeared in Yiddish. He devoted himself solely to Russian-Jewish cultural history. He became co-editor of the collective work, "*Pereshitoje*" (that which one has lived through) which appeared in four volumes (1909-1912). It contained contributions, relating to the social and cultural history of the Jew in Russia, by leading Russian-Jewish scholars. It was to have been continued in Yiddish after the 1917 revolution under the title of "Former Years" but because of difficulties it only re-appeared in two Hebrew volumes, "The Past" (*He-'Abar*) in 1918.

In 1912, Ginsburg contributed to the St. Petersburg monthly *The Jewish World*, chapters on the participation of the Jews in the Napoleonic Wars of 1812 in Russia, based chiefly on archive material. The book itself, *Otetshestvennaja Wojna 1812 goda i Russkie jевrei*, reproduced some interesting facsimiles and contemporaneous pictures of the period of Napoleon's famous disastrous invasion of Russia, which brought the French invaders in direct contact with masses of Russian Jews. In 1914 Ginsburg became one of the editors of the *Istoriya Jewrejskavo Naroda*. What he and the other editors, Braudo, Vishnitzer, Hessen, Marek and Zinberg projected was a history of the Jewish people in fifteen bulky Russian volumes, somewhat along the lines of the compendious Cambridge histories. There were to be two series. The first series of ten volumes would cover Jewish history throughout the world; the second series of five volumes would deal with the history of the Jews in Russia. The World War prevented the realization of this plan. Only two volumes appeared in Moscow, in 1915, Volume One, of the first series, covering the Biblical period and Volume Eleven, the first volume of the

second series, covering Polish Jewish history. Among the contributors were Marek, Vishnitzer, Schipper, Zinberg, Balaban, Bernstein - Vishnitzer, Ben Zion Katz, Dubnow, Frenk, Count Kotzebue and Ginsburg. Ginsburg's contribution deals with "The Origins of Hassidism." War, revolution and hunger here again took their toll, and these cultural efforts were stifled.

During the post-war period Ginsburg continued his researches in the vast treasures of archives of Czarist Russia that were opened up for research. Many secret documents, kept under lock and key by the Czar, were copied by Ginsburg under trying conditions. Faithfully he translated hitherto unknown records that threw new light upon the status of Jewish life in Russia. It is these documents that his friends and students of Jewish history eagerly hope may see the light of day in book form. For a time, he lectured on Jewish history in Russia at the Leningrad Jewish Institute. A collection of his historical studies, articles and essays were published there in 1923 under the title *Menuvsheje*, (The Past) and five years later, in the same city, there appeared his *Jewrejskij Wjestnik*, "The Jewish Informer," a scientific literary journal under his editorship.

In 1931 he left Russia and went to Paris. In 1933 he found himself in Lincoln, Nebraska, isolated from the centers of Jewish life and activities. All that he has carried along with him are memories of former years, and the manuscripts, compiled during the difficult years of painstaking research. They remain to be published. He, who was a contributor in Hebrew to the *Ha-Magid*, *Ha-Melitz*, *He-'Abar Reshumoth*, in Russian to the *Voskhod* and in Yiddish to *The Friend* and *The Life*—has, in this country, written serious articles for the Jewish daily *Forward* and the monthly, the *Zukunft*. His essays are based upon this hitherto unpublished archive material. His major interest, Jewish history in Russia of the last 250 years, has brought forth illuminating monographs and essays on Hebrew writers, such as Isaac Baer Levinsohn, Dick, Mapu, Manne, Mendele Mocher-Sefarim, the autobiographic material on Judah L. Gordon, and the letters of Buki ben Yagli. He has enriched our knowledge of the inner Jewish history in Russia, of the Russian Haskalah, of Russian-Jewish converts; of the period of the "Snatchers" and Cantonists, of the Jewish Press in

(Continued on Page 23)

THE PALESTINE SITUATION

(Continued from Page 8)

who were in the room. "Have you heard what was going on here?" he asked. "No," was the unanimous answer. Since there were only two Jews in the room to contradict them the judge fearlessly ordered the case to go on.

The other incident is of recent date taken directly from the press chronicle. Numbers of men were arrested and quickly arraigned before the British Judge Liss for carrying weapons of all sorts without permission. Arabs, one after another, were fined from 10 to 15 piastres each (50c to 75c) for having been caught with daggers. An English policeman murmured angrily: "We are being sent to death while these rascals get away so easily!" This innocent policeman, however, was soon proved to have misunderstood the local justice. The case of a Jew came up. He was accused of having carried in his pocket a pocket knife. His penalty was a month imprisonment or, the fair minded judge graciously added a fine of five pounds.

The Jewish school system in Eretz Israel is a remarkable piece of work, beginning with the kindergaiten and ending with the University on Mount Scopus. All of it has been achieved by Jewish spirit, endeavor and money, the government only seldom and then under great pressure, granting a donation to the building fund. The yearly budget of Jewish education is a matter of hundreds of thousands of pounds, covered in part by the Jewish Agency but mostly by tuition fees and local taxes of the communities. The government contribution is the sum of 50,000 pounds. At the same time the Arab school system including the yearly budget and the construction of buildings, is entirely upon the shoulders of the government.

Similarly with the hospitalization and other social agencies.

At a recent secret meeting in Mayor Dizengoff's house, the High Commissioner, having been urgently approached with a demand for support of Tel Aviv social functions, is reported to have replied thus: "Gentlemen, what I am to tell you is both official and final: you are not to expect too much aid of the government. Since the Alyiah is your wish and your increase is consequently rapid you must care for its needs yourselves. Our duty is to

care primarily for the Arabs because they are the majority and because they are by far the poorer element."

This statement does not necessarily throw any shadow on the present High Commissioner personally. He is an unblemished gentleman who not only graces all our public gatherings with his presence, but he is also ready to contribute to any worthy cause from his own funds. When, however, the problem concerns the share in the distribution of the government budget, there political reasoning is the sole deciding factor.

Eretz Israel suffers from a scarcity of good highways, which handicaps the development of the newer settlements. Many colonies suffer from poor connections running through deep sands or winter muds. During the heavy rains some of these communities are left for days without any communications whatsoever. In Nathonia, for instance, and the whole of Omek Chafer this is an annual experience. Commerce, too, suffers greatly through the lack of proper dispatch in transferring the produce of the land, mainly oranges from the grove to rail or port. The few roads that the government is building are at her full expense when in Arab districts, but when between Jewish colonies the smallest contribution must be torn out by the teeth.

What is indeed incomprehensible to any impartial observer is the obstinate refusal to build a direct road between the two most thriving centers of Eretz Israel, Tel Aviv and Haifa, a mere distance of 66 miles. One has to spend over three hours traveling by rail, even when there are no delays, and punctuality is rather the exception on the P. R. system. There is a good road between these cities, but it runs round about Jerusalem, Sicheim, Jeniss and Nazareth, making a distance of 150 miles, 80% of it is through mountains, and it leads through Arab cities, which makes the passing of a Jewish automobile dangerous enough in time of peace, and actually impossible without heavy police protection in periods of unrest. The demand for this new direct and short road, which is to run almost entirely on Jewish land, is as timely as it is just. Besides a goodly part of it has been done already by the Jews themselves. This is the section from Tel Aviv to Even Yehuda, through

(Continued on next Page)

MY ONLY STORE
Hyman Spitz Inc.
FLORIST & FRUITERER
1685 PITKIN AVE
BROOKLYN, N. Y.

Wedding Decorations Our Specialty

*We Carry A Complete
Line of*

FRUIT BASKETS

FOR EVERY OCCASION

THE BROOKLYN JEWISH
CENTER'S OFFICIAL FLORIST

Telephone: DICKENS 2-4000

Petach Tikvah and Kefar Saba.

I will relate an incident which I hesitated at first to bring to your attention lest it sound too trivial. Yet here, in our little world in Eretz Israel, it stirred up stormy waves of feeling for a while, and it shows well which way the political wind is blowing.

Soon after the Balfour Declaration the question of a name for the country came up, a name to be officially used by the government and its citizenry. The Jews wished this name to be Eretz Israel, the land of Israel. The Arabs objected, and demanded that it be called Southern Syria, suggesting thereby that this was part of a united Arabia. It was at last decided to name the country "Palestine (Ei)," the abbreviation standing for *Eretz Israel*.

How gladdened was the Jewish heart to behold the Hebrew letters on coins, stamps, passports, etc., for the first time after centuries! Even the minute "ei" was dear to us, since Hebrew is rich in all sorts of abbreviations which are pregnant with meaning.

However, when the radio station in Jerusalem was inaugurated several weeks ago the question of the country's name loomed up anew, and accompanied by the thunders of a threatening storm. The first two days we listened in with a great sense of happiness to the Hebrew voice rolling through the air waves for the first time in history. The words of the prophets and of the psalmist, the creations of our modern poets, gained new meaning and vitality. But on the third day we were dumbfounded to hear the radio announcer call out in Hebrew: "Palestine is speaking — —" instead of the former "Eretz Israel." What happened? The Mufti and his friends were annoyed to the utmost by the name Eretz Israel that was being carried through the air, stressing officially as it did the fact that Palestine had become the land of Israel. They protested, and the High Commissioner was quick with his decision. The formal "pound of flesh" of the original agreement was to be paid in full, and thereafter it was to be "Palestine ei." But, gentlemen, has any one ever heard the words "ei" actually pronounced? Try to utter it with your lips. What meaning or content does it suggest to you?

We hear no more of "ei," nor of "Eretz Israel." Instead, "Jerusalem is speaking" is now the radio announcer's opening sentence.

In spite of all these abuses we were

willing to overlook a good deal and even forgive as long as the chance for our growth here in numbers was not directly impeded, as long as the Alyiah was allowed to go on normally. The Arab leaders, however, envied this continuous development of ours and looked with growing bitterness at the strength of the Yishuv. While growing rich through us, while profiting culturally and economically from Jewish immigration, they do not cease to nurse a hatred within themselves and among their masses toward the Zionist work. To be sure, these are the upper layers only of the Arab society, officialdom in the main, but they are the leaders, and their will is being forced upon the masses, the more so since the majority of Arabs are illiterate and ignorant and live by the mouth of their mufties and sheikhs. What vile lie is not readily believed by them and what impossible monstrosity is not accepted by them as pure truth! Seven years ago the Arabs believed the Jews were ready to burn and destroy the Mosque of Omar. Now they were told that the Jews were preparing to fall upon Jaffa and murder its population.

But what is the government doing to check these false accusations? The poisonous Arab press was let loose without any interference. Demonstrations, open inciting and arousing of the lowest instincts, went on regularly, and is going on regularly at this very moment, the government doing absolutely nothing to prevent or stop them. On the contrary the leaders are being invited and offered numerous concessions. Their crowning triumph was the Legislative Council, but even this feat was not much of an achievement to be satisfied with, for are not the Syrians their brothers and the Egyptians of their stock, too? And what those gained through high handedness they must equally try to gain.

If peaceful demonstrations do not prevail, terror becomes an acceptable tool, and numbers of Jewish victims fall by secret hands, well organized and properly supported. Yakobi and his son from Nahalel were among the first ones, four chalutzim from Yagur followed soon, then some others and at last Sergeant Rosenfeld in the fields of En Harod. The police, become wise suddenly, come upon the heels of a whole band and stage a veritable battle with machine guns and aeroplanes, with the result that some men are killed and a dozen arrested. The killed murderers are at once declared by the Arab leaders martyrs for the holy cause of lib-

eration. The press, mosque and school —governmentally supported—outdoing each other in their zeal of surrounding the names of villains with the aureole of everlasting glory. Were those imprisoned ones punished? Not yet. The machine of Nemesis operates slowly for the Arabs. Some of them have been freed under bail at the request of the leaders, the rest are being treated well while in prison. Is it any wonder that to kill a Jew becomes synonymous with performing an act of laudable heroism, a deed attesting a high passionate spirit? To the leaders, it is apparent that the government, even if not powerless, is acquiescing in their course of action, hence all they have to do is to be firm in their demands, make as much trouble as they choose, and all their wishes will eventually be granted.

Again a murder on the highway: Galusman from Nahalel—poor colony! —the only Jew in a packed Arab bus, is hit by a mysterious bullet. Soon after 19 cars are held up by a band on the highway. Among the travelers three Jews are found. One is killed on the spot, the other two wounded. One of them is to die soon. A veritable blood orgy. This was already too much even for the meek and patient Yishuv. At the funeral of Chasan, the first of the victims, which took place in Tel Aviv Friday, the 17th of April, thousands of mourning brethren gave vent to their anger, accusing the government of weakness, the police of helplessness. On the morrow the news reached Jaffa in a perverted form of: "The Jews are marching on Jaffa to kill the Arabs." On Sunday the great revenge is assuming the proportion of a blood bath.

And what about the police? More and more does the picture of the first day of the massacres loom forth in its full horror of protected lawlessness. Men were being attacked and murdered not alone in forlorn streets and corners but in the very center of the city, in the immediate proximity of the government offices and the police station. Some were even assaulted under the very eyes of officials and the police without as much as an attempt of holding back the murderous hand. A small detachment of police, one aeroplane hovering over the crowded streets, one daring, firm word of command, were sufficient to kill in the bud this tragedy. But nothing of the kind happened. When some Jewish customs workers asked their British chief on that day for protection, he denounced them angrily for having come to work at a time like this.

FLATBUSH MEMORIAL CHAPEL

WM. SHERMAN AND SONS
FUNERAL DIRECTORS

1283 Coney Island Avenue
Brooklyn, New York

Phone: Midwood 8-3300

BRANCH: 125 Varot Street

Phone—PUlaski 5-0167

DIGNIFIED
AND
DISTINCTIVE
SERVICES
AT HOME
OR
CHAPEL

What is the police doing right now to prevent the daily firing of the fields in the Emek Israel, Emer Hafer, Zichron Binyamina, Hadera, etc.? The answer may perhaps be found in the phenomenal report of Secretary Thomas before the members of Parliament about the happenings here, which probably reached the American press as well. What a deliberate evasion of the true state of affairs! Why is it being done? Because such is the policy dictated by the higher political wisdom for which English rule in its dominions is well known. "Divide et impera." So it was in Ireland, so it is in India and such is the case here. England must possess Palestine and will keep it. A mere physical occupation seems nowadays not sufficient, hence a moral right of some sort or another is sought after. In our land Jew-Arab antagonism is excuse enough and justification enough for England's iron grip. The two nations must be kept apart, they must not be allowed to come to terms lest they make peace and frustrate by it her sovereign "raison d'être."

THE CEMETERY OF THE
BROOKLYN JEWISH CENTER
IS ONE OF THE MOST
BEAUTIFUL IN THE WORLD

ITS USE IS A FITTING
TRIBUTE TO THE
DEAR DEPARTED

Plots are surprisingly reasonable

Inquire: 667 EASTERN PKWAY

Tel.: PResident 4-1400

God help us from the hands of our friends.

The Founder of Yiddish Journalism (Continued from Page 20)

Russia, of the role of the Jews in the Russian-Polish and Franco-Russian Wars, of the Jewish part in the Decembrist movement, of the libels against the Jews in Russia, of the Russian-Jewish *Shtadlanim*. It would be criminal negligence were his efforts to perpetuate the memory of a period that is about to pass away be lost. His autobiography alone would be a most important contribution to the history of our people in Russia, a chapter of which, with Ginsburg's exile, is about to close.

As a token of appreciation of all he has done in his fruitful career, and is prepared to do, his friends in this country, upon the occasion of his 70th birthday, have formed the Saul M. Ginsburg Testimonial Committee, whose sole purpose it is to see that these recent works of his shall be published.

Consolidated Taxpayers' Mutual Insurance Co.

DEVOTED SOLELY TO THE
OWNERS, LANDLORDS AND
TENANTS LIABILITY
INSURANCE

Offers Property Owners of the City of New York an immediate 20% reduction upon their yearly premiums. This substantial saving can also be secured on elevator insurance.

INQUIRIES WELCOMED

HOME OFFICE:

164 MONTAGUE STREET

BROOKLYN, N. Y.

Tel. TRIangle 5-5300

BRONX OFFICE:

391 EAST 149th STREET

Tel. MElose 5-4547

BROWNSVILLE OFFICE:

353 STONE AVENUE

Tel. Dickens 2-0262

HARRY STRONGIN, President